

The Mazdaznan

Truly the Light
Is sweet, and
A pleasant thing
It is for the eyes to
Behold the Sun.



And the Light
Shineth in dark-
ness and the dark-
ness comprehendeth
It not

Vol. V.

Chicago, January, 1906.

No. 1

All the reading matter in this magazine is written by the editor
Otoman Zar-Adusht-Hanish, except when signed otherwise.

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*With blessings of all good things
Ottoman Zair-Adusht Harris*

The Mazdaznan.

Vol. V.

Chicago, January, 1906.

No. 1

Little Sparks from the Anvil.

HAPPY NEW YEAR is a greeting of the season and it should be so expressed that the *impression* may last through the whole year.

HAPPINESS is a state of satisfaction insuring us a disposition most desirable and leading us step after step into felicity without end.

IN TURNING a new leaf do stop thinking about it but get ready to bear fruit, as *only leaves* make a poor show to him who is looking for noble deeds—the only proof of usefulness.

BY THE LEAVES we can tell the tree, yet the fruit speaks with more certainty its worth.

SHADE TREES are oftentimes majestic in appearance and add to the landscape admirably, yet the fruit tree, however dwarfed, proves of greater value.

LOOKING at things from every possible point of view, we shall learn to give everything its due respect.

HE WHO bestows honest affections never speaks of love.

HE WHO lays stress upon love and clothes it in poetic and most flowery language never keeps his promises and ever breaks the tender hearts.

It is always the man and the woman past forty who preach "*Love ye one another*," with emphasis on the *other* and only an occasional and faint reference to the *one*.

THE MAZDAZNAN.

A WOLF IN SHEEP'S CLOTHING is a hireling who takes no interest in the affairs of his master to whom he is hired.

A GOOD SHEPHERD is the man who labors with the same integrity for another man's interest as if it were his own.

A HIRELING not only expects good pay for what little he offers but particularly watches his opportunities to take advantage of his trust.

IN GOD WE TRUST. Why, then, should man consider a *trust* to be an infringement upon nature and nature's God?

THE MORE TRUST the greater the confidence and assurance irrespective as to what the trust controls, as in the end the control of things leaves an object lesson to the wise.

TRUST IN GOD and trust among men insures scriptural peace that passeth all understanding.

A MAN ALWAYS ENVIES him who is his superior intellectually and otherwise.

THE WISE MAN takes no heed of the opinions offered by others, as opinions are merely a display of uncertainties.

KEEP YOUR BODY pure and undefiled, for to such only the way to heaven is made clear.

BEWARE of the splendor of artifice, for behind it all stands the power that leadeth to destruction.

ARTIFICE is another means to destruction, and many there are who fall prey thereto.

ASK FAVORS OF NO ONE and you shall be spared much inconvenience, while your individuality will remain steadfast and non-obligatory in the presence of friend or foe alike.

CONTEMPLATION DURING OUR BLESSED YEAR.

SALUTATION:

From the very appearance of the first rays of light, even unto the disappearance of the same, my name shall be great among all nations, and throughout all Time, Space and Causation pure incense of Love, Light and Life shall be offered unto me, says the indwelling Voice of All.

INVOCATION:

IN THE NAME of the Divine in nature we concentrate our mind upon the forces and powers of our composite being and through contemplation and reflection resolve to convert them for purposes noble and grand in the process of the evolution of our individuality. Thus be it. And unto this end let all things prosper.

AFFIRMATION.

I am not lonesome nor a part; that you must think, lo there!
I am the All, emerged in All, behold me everywhere;
I am the morning zephyr soft, while skipping o'er the lea;
I am the music of the brook that flows unto the sea;

I am the kisses of the sun; I am the tears of rain;
I am the welcome breath of spring, that brings new life again;
I am the sprouting of a seed, the budding of a flower;
I am the beauty that you see unfolding every hour;

I am the singing of the birds, the rustling of the leaves;
I am the holy force of life in everything that breathes;
I am the thrill of harmony you feel but cannot tell;
I am the firm, unchanging law, that worketh all things well;

I am the light that never fails, the power that never dies;
I am the still, small voice within that bids the soul arise;
I am in fruit of highest thought; I am the iron rod
That strengthens and supports the whole; I am what men call God.

PAST — PRESENT — FUTURE.

THE YEAR NINETEEN HUNDRED AND FIVE, dedicated to the honor of our Savior, has passed away, leaving its golden rays reflecting upon the pages of history, pointing out the near future, which has many surprises to an ever expecting race.

Our new year, nineteen hundred and six, will bring with it greater opportunities than ever pointing out prosperity. In mechanical lines the demand will overbalance the possibilities of a supply. The demand for better grades of goods will be particularly noticeable, so much so that the manufacture of cheap things will prove less profitable. "Quick sales and smaller profits" will be the password in commercial circles.

The credit system will reach about the zenith of its power and prove in the banking system such an enormous factor that the handling of money will be confined to the unorganized districts of the monetary market. Money or its equivalent will be more plentiful, yet the average man will handle less of it, consequently his opportunities to spend it haphazardly will be limited.

International relations will be the topic foremost and advances made in that direction will insure sufficient peace to keep the world's market well balanced.

People in general shall become more settled and content, while those living in a state of uncertainty realize the necessity of a change of position and place and in so doing find their proper sphere.

Travel will be more extensive than ever, while the luxuries of life shall be on a constant increase. Those who have hoarded up means, holding on to them with an iron grip, will loosen their hands and there will be a boom in investments of every kind—even mining, the most uncertain of all speculations. Real estate in city and country will be constantly rising and with it the cost of constructing and building.

We shall have less hardships, less trouble and less cruelty. Tolerance will be shown in every phase of life, while denominationalism will pay more attention to the cultivation of respect man unto man.

This year will be a year of a clean sweep in every department, viz., social, domestic, political and religious and otherwise.

We welcome this new year that will make all things new. The old things have passed away, yet we have learned many good lessons therefrom, lessons that will prove of benefit to us all in the future.

The world is beginning to realize that the better lessons are learned from observation induced and prompted by intelligence and not by experience resulting from suggestion and authoritative superstition.

The year nineteen hundred and six has entirely new things in store for us all, bringing mankind nearer to each other than ever before, owing to the progress made in the various departments of life. This is an age of accumulations and culmination which will determine man's happiness or woes in a most amiable manner satisfactory to all concerned.

It is invariably the man who fails to conduct himself manly who everlastingly blows the trumpet of morality.

MAN'S FAILURE lies in the fact that he aims higher than he is able to attain and becomes discouraged because he is not willing to stoop before crawling.

A MESSAGE OF GREETING.

THE FIRST MEETING of the Mazdaznan Central Society in the year of 1906 was a memorable as well as a long-to-be remembered occasion. The subject outlined for discussion was to have been the "Presentation of a New Christ," but owing to the absence of the speaker from the city the program was not carried out. In its place a message was received from the absent master in the shape of a New Year's greeting, which was full of meaning and good wishes. The reading produced such a deep impression on the members that after several minutes of meditation the request was made for a second reading of this remarkable message. No discussion followed the reading, but the society adjourned in silence, leaving each member a message to carry home and think over for the following week. In order to give our readers an opportunity to enjoy this message we reproduce it here in full:

NEW YEAR'S GREETING.

Friends of Friends:

SALUTATION AND GREETING through The Voice of him
Who considers himself but a humble shepherd within a Fold of
Royal Flocks;

Peace unto you and Blessings for all. 

THE VOICE once heard in the mountain ranges of the Sacred Ghin-Ghan and the voice re-echoed through the virgin forests of Aetolonia, yea, even that same voice vibrating the ethereal waves of deserts and planes of a wilderness is being heard at this very hour as we turn our faces toward the land of the Midnight Sun.

Lo, and behold the messengers as they come and go speaking of the things of life, light and love resting within the Bosom of Our Infinite.

That voice at times grows stronger and again at times it echoes fainter and fainter until at last it seems to be no more; still at the hour of the setting of the sun and the stillness of the night that voice is heard wherever intelligence and sense is exercised.

BEHOLD, a Saviour is born;
Not of flesh and superstition,
Not by the will and desire of passion,
But through obedience in the principle of life.

COME AND LISTEN to the voice of many voices proclaiming liberty and freedom unto all who honestly desire to enter the realm of peace which passeth all Understanding;

A state of peace,
Full of wisdom and power.

Unto this end let us listen while we may.

There's a voice *within* that calls us to obey,
And a voice of Nature pleads with us that we may pray,
While the voice most Infinite, Divine,
Bids us to bow our knees before the Sacred Shrine;
Where confessing we be freed from Crime.

For a Crime it is, a state most wicked, ingalant,
 When we mere shadows chase and phantoms hunt.
 Beware! oh, man! beware the glitterings of this day,
 For in the pretense of the worldly voice thy progress thou wouldst
 stay.

'Tis midnight hour!

Soon the darkness will be turned to day,
 Wilt thou just for a little while come, watch with me and vigils pray?
 Stay thou thy feet from paths most *dark* and *drear*,
 Leave all uncertainties. Go! *Cast aside all fear*.
 Come with me to a brighter land, not far away,
 For as we onward go the darkness *grows to day*.
 Come, let us wander hand in hand,
 Then where our feet shall tread the sand
 We'll find that better land.
 The sun is rising majestically yonder firmament.
 Come, listen to The Voice declaring unto man
 A glorius covenant.—Selam.

Chicago, January 1st, 1906.

OTOMAN,
 Zar of Adusht.



HIGH CELEBRATION IN THE TEMPLE.

SUNDAY, January 7th, 1906, has been a day in Mazdaznan that will stand out for ages as a most memorable date. The celebrations held at the Mazdaznan Temple on that day were very impressive, elevating and inspiring. The auditorium and balcony were crowded to the last seat by the hour of 11, and by 12 o'clock noon, the hour of high celebration, *there was no room in the inn*, for many had to seek standing room.

After the usual improvisos by the musical director, A. Henri Keates, and the illumination of the altars, the officiating Eminency, Rev. Dr. Otoman Zar-Adusht Hanish, gave a short discourse on the importance of the occasion. Thereupon the ceremonies proper began by leading the consecrating candidate, Max Steiniger Clark, to the baptismal font held by Dr. Abraham L. Thomas and Eminency William L. Barteau. The baptism was administered by Prefector Julius Clauson. The feet-washing was conducted by Dr. Thomas, Mr. W. L. Barteau, Mr. David Ammann of Los Angeles, Joel P. Thurston and Prefector Julius Clauson. After the veiling in red silks, followed by golden yellow, the candidate received his anointments by the hands of President-elect William K. Sandberg and President of the Sacred Council Charles W. Denicke. Consecration followed through the passing of the white veil crossed by four pretty girls, two of whom were dressed in pure white, one in pink and one in purple. They were respectively twelve and fourteen years of age and their names are Verna Hazel Keates, Francis Cannon, Madelyne Ryan, Katheryne Ryan. President Sandberg and President Denicke passed the emblem of celibacy before the main altar and the token of the vows was thereupon placed upon the breast of the candidate as the veil fell before his feet.

During the veiling all of the members of the court faced the altar and spoke the word of silence in one accord while Francis Cannon sang: "Sorrow and cares may meet upon life's troubled shores."

All those present felt the breath of angels and the magic touch of Sainthood, while the spirit of the Infinite moved every heart even to penitential tears.

FEARLESSNESS and a clear conscience will bear the pangs of hell and face the presence of the Almighty without trembling.

THE MAZDAZNAN.

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MAZDAZNAN PHILOSOPHY.

"COMMERCIAL ADVERTISER," LOWELL, MASS.

This great and glorious work is still going on—ever increasing in importance and profound interest among the most thinking and conservative class. The Mazdaznan Philosophy is nothing new at all. All the ancient Patriarchs lived to the very letter of the law regulating this grand and noble principle of living. The Saviour, the great Teacher of the World, lived it together with his Disciples—and Paul, the great Apostle to the Gentiles—clear from Jerusalem to all the cities and villages along the coast of the Mediterranean Sea wherever he labored and planted churches he also showed to the new converts an example of true living. And so we find this noble Paul when living in Rome in his own hired house, living this good old way, being very careful not to give offense to any man. Why he said one occasion, if my meat causes my brother to offend I will eat no meat as long as the world standeth.

But of course this requires some sacrifice on one's part, also quite a little self denial—and still how much better so, than to give way to undue indulgence, generally causing pains and aches without numbers. This state of things ought not to exist, and it must not exist. Start today, start any time, in this good way of living. It may be a little hard for some to practice a little self-denial, but you will find in a short time that there is actual pleasure in it. These lectures are as free as the very air you breathe and you will be shown just how to breathe this pure air and not waste it as you now do.

OUR FIRST CONVENTION.

ONE OF THE FEATURES to be long remembered by Mazdaznan throughout the world was the first convention held by the Mazdaznan Temple Association, which opened its sessions Saturday, December 23, 1905, at 9 p. m. and closed Sunday, January 7, at 1:15 a. m. The meetings were attended by those who have decided to make Mazdaznan their object of interest and promotion.

The interest shown at these sessions was greater even than anticipated by the most sanguine promoters and the very first meeting resulted in a most perfect organization recognizing at its head the Triune Principle of Providence, Fate and Destiny.

THE MAZDAZNAN.

Members not present were given voice in all matters through their adjudicators and proxies. The youngest members of the court who declared their allegiance to the Mazdaznan cause are Max S. Clark and A. Henri Keates.

The business transactions were of such magnitude that we are unable to present them in these columns, and shall leave the publication of reports to the developments of the future.

The action of organization has been made a record of in a legal way through President Chas. W. Denicke who acted as official chairman during these sessions.

THE MAZDAZNAN TEMPLE ASSOCIATION.

THE MAZDAZNAN TEMPLE ASSOCIATION met December 23, 1905, at 9 p. m., for the purpose of re-organization, and the election of officers was completed at 11:55 p. m. with the following result:

Rev. Dr. Otoman Zar-Adusht Hanish, H. H.....Elector

FIRST PRESIDENCY.

William K. Sandberg, H. H.....President-Elect
James Cervenka, H. R. F. C.....Secretary-Elect
Bruce T. Calvert, H. G. S. C.....Treasurer-Elect

SUPREME BOARD OF TRUSTEES.

Charles W. Denicke, H. E.....Chairman
Henry W. Riley, H. E.....Premier
A. Henri Keates, H. E.....Senior
Julius Clauson, H. E.....Junior

SYNOD OF PATRIARCHAL ELDERS.

Chas. W. Denicke, H. E. Dr. Abraham L. Thomas, Y. E.
Ole M. Peterson, H. E. Albert Fontayne, Y. E.

SACRED COUNCIL.

1. Charles W. Denicke, H. E. H. E.....President
2. James Cervenka, H. R. H. E.....Premier Counsellor
3. Orrin B. Meyers, H. E.....Secundo Counsellor

Sacred Members.

- | | |
|----------------------------|-------------------------------|
| 4. Henry W. Riley, H. E. | 9. Clemens Pfuetzner, H. E. |
| 5. Joel P. Thurston, H. E. | 10. Robert P. Elliot, H. E. |
| 6. William Ruth, H. E. | 11. H. Eugene Brubaker, H. E. |
| 7. Ole M. Peterson, H. E. | 12. Max S. Clark, H. E. |
| 8. Albert Fontayne, H. E. | |

TERRITORIAL COUNCIL.

1. Julius Clauson, H. E.....Perfector
2. William L. Barteau, Y. E.....Senior Advisor
3. Dr. Abraham L. Thomas, Y. E.....Junior Advisor

Territorial Members.

- | | |
|----------------------------|-------------------------------|
| 4. A. Henri Keates, Y. E. | 9. Fred Hass, Y. E. |
| 5. Max S. Clark, Y. E. | 10. Charles W. Denicke, Y. E. |
| 6. Otto Schmid, Y. E. | 11. Joel P. Thurston, Y. E. |
| 7. George W. Hilton, Y. E. | 12. Albert Fontayne, Y. E. |
| 8. David Ammann, Y. E. | |

COURT OF COUNCIL ON WAYS AND MEANS T. E.

James Cervenka Chairman

Court Counsellors.

Joel P. Thurston.	Ole M. Peterson.
William Ruth.	Albert Fontayne.

DICTATORIAL BOARD OF EDUCATION.

Orrin B. Myers.....Chairman

Dictatorial Advisors.

Clemens Pfuetzner.	H. Eugene Brubaker.
Robert P. Elliot.	Otto Schmid.

CONSISTORY OF RITUAL.

William L. Barteau.....Chairman

Consistorial Counsellors.

Dr. Abraham L. Thomas.	Dr. George W. Hilton.
Max S. Clark.	Otto Schmid.

CABINET FOR FOREIGN AND DOMESTIC AFFAIRS.

David Ammann.....	Premier Chancellor
Fred Hass	Ambassador
Charles W. Denicke.....	Chancellor

AMBASSADORS.

Joel P. Thurston.	Albert Fontayne.
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A CHILD OF GOD is he who sees in all things of creation the image or face of our living God.

HE WHO meets the demands of time through the faithful, devoted exercise of obedience to duty's call will never have any regrets but look fairly and squarely into the future, however cloudy or veiled in mystery.

WHAT THE EYES SAW AND THE EARS HEARD.

BY DAVID AMMANN, OF LOS ANGELES, CAL.

When I was called to attend the constitutional sessions of the Court and Parliament of the Mazdaznan Temple Association in Chicago I did not hesitate one moment to follow that call, because I am always ready to do my part in promoting that work—the only philosophy and dispensation that satisfies the hunger and thirst of our starving souls. I longed to make personal acquaintance with my brothers and sisters in Chicago, of whom I had heard so much and I also wanted to learn more of our dear Master. I left Los Angeles December 19, and arrived in Chicago December 22. My heart being full of lasting impressions, let me now tell you some of my experiences and surprises in the midst of the great and noble Mazdaznan family.

The first evening, December 22, the children of the Mazdaznan members had their Christmas celebration. About fifty children and their parents gathered in the Mazdaznan Temple, a house of peace and harmony, on the beautiful shore of Lake Michigan. All those who enter that house show by their behavior the impressions of the vibrations of peace and forget all inharmony which might still be in their hearts.

These children felt the same vibrations. They all love their teacher and master, and are ever ready to put into practice his teachings and to do whatever he asks of them. It is a great pleasure for them to attend the weekly classes and to listen to the instructive and encouraging words of love and admonition of their dear spiritual father. On this evening they were anxious to show what they had learned during the past year and appeared on the stage and presented the pieces they had prepared for this celebration. There were musical selections, speeches, dramatic performances and dances and legerdemain. Every performance was perfect, but this was not the main feature. The great accomplishment of these performances lies in the way in which they were presented. Every child was proud to show what it had learned, which was shown by their fearlessness, individuality and interest, grace and control and relaxation. They showed that they fully understood their subjects by their accentuation, gesture and spirit. The great result lies not in their outward appearance, but in the spirit in which the subjects were presented, as they had had only a few rehearsals.

Everything was performed in the greatest order, calm and harmony. The children arranged and announced the program themselves, and behaved in such a way that the parents were proud of them. Some of the parents told me the great change produced in their children by the Mazdaznan philosophy. When attending the classes later I was surprised to notice the remarkable receptiveness of the children for the Mazdaznan philosophy; how earnestly they practice the exercises, which shows the purity of these teachings, the children having a finer sense for purity than the grown persons, spoiled by our civilization. These children will yet become the vanguard of the great Mazdaznan army.

The twins, Henri and Max, whom I had not seen for more than a year, had made remarkable progress in every respect—in appearance as well as in spirit. They have become hard workers and are glad to help their dear Master, who is overburdened with work. They have grown physically and mentally, and are a great help to the work.

On Saturday, December 23, the Court of the Mazdaznan Temple Association was constituted and the sessions were continued until January 7. All members of the Court are permeated by the earnestness and the responsibility of their duties, and every one of them shows his devotion by the sacrifice of time, money and social obligation.

During the following week it was a great satisfaction and surprise to notice in the gatherings, entertainments, socials and receptions a remarkable spirit of devotion, harmony, fellowship, benevolence and comradeship. All members are anxious to show the good results they experienced by the Mazdaznan philosophy, and to express their sympathy and love to the younger societies by inviting and entertaining the representative of the Society of Los Angeles. To that effect a great reception was arranged for Thursday, December 28. I felt very sorry that the representatives of the other societies could not be present and experience personally that strong and overwhelming expression of sympathy toward their younger sisters in Denver, New York, Lowell, Los Angeles and also the small society of true Mazdaznan in Leipzig, Germany. These absent representatives missed a great encouragement, the ties of love being a great help for the co-worker's outside of the center, but I feel sure that next year at the December session of the Court of the Mazdaznan Temple Association every one of them will attend and enjoy that great feast of fraternity and to help the great work by their presence.

There was perfect harmony everywhere. The society of Chicago has gone through several crises and has withstood perfectly her childhood diseases of purification, and every member wants to show that behind all temporarily disharmony, the cause of misunderstanding, lies that strong power of the Infinite, which binds them together so strongly that they cannot help but come together and work in harmony.

When I expressed my surprise of this strong feeling of spiritual relationship and that devotion of time, work and money, some members answered: "We simply cannot help doing our share; we would not feel happy if we could not help."

Sisters and brothers offer their help in turn for the Mazdaznan Temple, which requires much work, every one in his specialty, cleaning, washing, painting, plumbing, etc., without expecting any remuneration. It is a pleasure to see those happy faces when they are at work.

This harmonious society is composed of all heterogeneous elements—American, Germans, English, Scotch, Irish, Swedes, Danes, Indians, Russians, Poles, French—religious people from all congregations, spiritualists, theosophists, socialists and anarchists. They all come and gather around Mazdaznan to find relief from their thirst for righteousness, from sorrow and trouble.

Through all these heterogeneous elements you find the feature of nobleness which attracts each other. They are only happy when they find the companionship of their friends and when they can talk Mazdaznan and express their gratefulness for what has been done for them.

There is absolute freedom, tolerance and respect, not only for each other, but also for those who know nothing about that work. Everybody expresses his inspiration with the greatest liberty; there are no laws and no regulations for the personal beliefs. This tolerance and respect for each other is especially practiced in the remarkable absence of criticism and gossip. Mazdaznan not only teaches but puts into practice absolute respect for everybody's opinion and actions. This is the only real liberty and freedom—to mind your own business.

I was pleased to meet so many young, healthy and strong members of both sexes, with happy faces and round cheeks. Mazdaznan exerts a great attraction for the young people, which shows that the society is not a health club, for which many take it. It is far wider, and embraces all kind of people, healthy and sick, young and old,

and includes everything—religion, philosophy, sociology and science—and, therefore, gives satisfaction to everybody, especially the young people, who see a great future before them in following the Mazdaznan teachings. The old people feel sorry that they had not the same opportunity when they were young, but they are also hopeful, after having experienced so many good results, and are feeling and getting younger every year.

The Chicago Society has a great number of excellent teachers, who devote their time to spreading the Mazdaznan philosophy and health and breath culture in the different quarters of the city. These classes are well conducted and well attended, not only by new pupils, but also by old members, who never tire of listening to that beautiful message of liberty, and do their best to make the classes a success.

The great interest shown by the members insures a rapid growth of the association.

There are also harmony and elocution classes given by devoted members.

A remarkable feature of the Society is the weekly meetings in the club hall on Van Buren street. Every Tuesday evening a subject of an elevated nature is treated by one or two members. Most of the speakers are not orators, but they display great wisdom, and it is surprising what attraction these untrained speakers exercise, as the meetings are all well attended. There is nothing that demonstrates greater results of the Mazdaznan than these lectures. They are the growth from the seed sown by our dear Master.

I cannot close without mentioning the center of the great movement, Dr. Hamish, though he does not care to be the object of comment. He prefers to remain in the background as much as possible. His lectures are wonderful. It would be vain to try to give a description of them, besides all the readers of this magazine have heard him. I can only say that the other Societies in the United States envy the Central Society for their opportunity to have such a teacher among them. The latter cannot appreciate his sermons highly enough and to enjoy his advice. Besides these lectures, there is held every Sunday, after the service, a communion, which is unique. I will not try to describe this communion; I only want to say that never before in my life have I felt such a strong power of union, harmony and light through my whole body as in this ceremony. It cannot be described; it must be experienced.

The Doctor himself is the best example of the Mazdaznan philosophy. He is the only man I know who lives up to his teachings.

He is a hard worker and accomplishes more than I ever saw done by any individual. He gives lectures on Sunday and during the week; he writes for and edits the magazine; he is publishing a hymnal, of which most songs are composed by himself; he writes all the music himself! he is manager and correspondent of THE MAZDAZNAN; he is comforter of all those who seek advice; he is cook, printer, and keeps the house clean. He is continuously working, never stops a moment, but is never excited and is always calm, centered and self-contented. Most of those who do not know him personally believe the Doctor to be a schemer, but this is the greatest mistake. He is simply working for his own salvation.

There is no body in the Chicago Society who entertains such a thought as a money-making scheme on the part of the Doctor. They all esteem his great disinterestedness and simplicity, and love him as their best and truest friend.

Max is going to leave his dear Master for several months in order to study music in New York. It will be hard for Max, for he loves the Doctor as a father. He is a very sincere young man who is going to devote his life to the Mazdaznan cause. On Sunday, January 7, he took the vow of celibacy. It was a ceremony which impressed the whole congregation. This vow is the result of careful consideration. Max wants to apply the Mazdaznan teachings to himself to the fullest extent and will show what can be done by faithfulness. Many of the older members envy Max for this opportunity and many young members expressed the intention to follow Max, and so they will form an elite army of Mazdaznan soldiers and be a stronghold of the Association.

WE FREQUENTLY NOTE even those who ought to know better speaking of Mazdaznan when in the plural as *Mazdaznans*. Please remember that Mazdaznan in itself is the *all-inclusive*, therefore the same in the plural as in the singular. I am a *Mazdaznan*; we are *Mazdaznan*.

OF ALL the people we notice that the English and the New Englanders pronounce Mazdaznan most distinct and clear, speaking the *a* as in *papa*.

SOMEHOW the Spanish, German and Russian-speaking people say *Mandaznan* or *Madazman*.

HE WHO imposes upon the object of his fancy all the time joins the ranks of those who find their ideals wrecked.

HINTS OF THE SEASON.

WINTER SEASON—a most glorious time North as well as South.

WHETHER it be the tropics or the polar region, the effect upon man's organism is equal.

THIS IS A TIME of feasts and feasting to be alternated by fasting only at intervals and upon recognized days.

OUR FRIENDS in the North should bear in mind that it is a sad mistake to wear heavier underwear of woolen stockings in winter, just as much as it is folly to walk barefooted or expose the bare head and back to the sun at the tropics. Remember that an equilibrium in all things is by far more in accord with nature than the strict adherence to one's notion.

CATARRH and colds are eradicated more readily by remaining lightly and loosely clothed and add more covering as we are compelled to be exposed to winds and frost for a certain length of time. Besides, make it a point not to take any liquids on an empty stomach if you are to face the cold early in the morning.

ACTIVE and nervous temperaments given to colds and coughs should make it a point to rub their feet and lower limbs night and morning and change their undergarments more frequently, but refrain from bathing, particularly hot baths. Adhering to a strictly plain diet, well selected and thoroughly masticated, thus keeping regular alvine and renal calls, frequent bathing will be unnecessary. Too sensitive a skin contracts and expands too rapidly according to change in weather and temperature only too often retarding proper skin action. Bathing interferes with a skin action insufficiently under our control particularly there where our breathing capacity is insufficient for a normal circulation.

CLEANLINESS is not entirely dependent upon frequent bathing, but rather the avoiding of getting dirty and filthy. Clothes easily soiled because of carelessness, thus frequently cleaned, attract dirt more readily. To bathe the skin while the organs are being gorged with mixed foods compelled to turn into garbage because of their improper relation in compounds will not insure cleanliness. Outward appearance is not a sure sign of health and purity.

ALTHOUGH a certain class of health reformers condemn the use of milk we should not take a man's opinion for something that may be applicable only in isolated cases. Milk is an important factor to us in the preparations of our daily foods and wherever used with common sense and a knowledge of blending same with foods of a select kind best results may be obtained.

IN CASE of cholera no remedy proved more effective than butter-milk, clabber and whey.

CLABBER in summer, used with fresh vegetables, not only cools the feverish blood, but acts upon the whole nervous and muscular system at the same time.

CLABBER in winter, used with wholesome bread, particularly corn bread, will keep the system comfortable and the bowels open.

MILD and effective passages may be insured through the use of whey. Whey is really the clear water that gathers in the clabber. To obtain it we simply need to set a quart of milk aside, either in a bottle or a jar. Cover the jar with a paper lid. It matters not whether the jar stands in the light or a dark place, but it should not be near a stove or a radiator. After five to eight days' standing, the whey-water will be ready for use. One wineglassful of that water taken upon an empty stomach will act upon the liver, while one hour after a meal a wineglassful of whey-water will aid and hasten digestion, acting readily upon the kidneys. It will prove a great factor in colds and break fevers. Use whey-water only at intervals, from time to time, or whenever absolutely necessary. Whey acts better upon the system than the best prepared lemon concoctions.

BE SURE you rub the toes and pinch them every night and morning if you catch cold easy. Make it a point to run your fingers between the toes until the latter get dry and hot.

BETWEEN now and the opening of the fasting season malted beers are permissible, aiding dyspeptics and consumptives where used moderately and in connection with wholesome bread, raw eggs alternated with cottage cheese.

DURING cold, damp and chilly weather beware of much bathing, if you are of an active, sensitive and emotional nature. Dry rubs will do more good.

BRANDY should be used with salt only, consequently only when needed to quiet a swollen liver or decrease the bile. Grape brandy is the only kind to use in such cases.

VEGETABLE WINES are particularly valuable to people whose system readily accumulates acids, annoying the body with affections like neuralgic pains and rheumatism.

KINDLY remember that eggs in any style do not go with cheese. Adhering to this rule, you will be spared many inconveniences.

CLARIFIED BUTTER will be obtained by boiling butter in an earthenware vessel, skimming the foam that forms on top. Boil butter slowly. As soon as foaming ceases, set the vessel aside for the butter to cool. To give flavor to the butter use one onion and two apples to every two pounds of butter. Butter thus clarified will prove valuable to invalids in the preparation of soups and the frying of cakes or eggs.

TEA, coffee, chocolate and cocoa are now in order in the afternoon Kaffee Klatsch.

LET us call your attention to the fact that stimulants prove injurious only where improperly prepared and used in excess. Even chocolate is injurious where it is not allowed to boil with the sugar long enough until syrupy and afterwards thinned down with cream. Never put sugar into a cup of chocolate nor add cream to it. The cream must be put gradually into the boiling chocolate or the boiling chocolate poured over the cream and allowed to come to a boil. When serving be sure to add a pinch of salt.

THE BOILING of coffee is an abomination. Nothing that undergoes roasting should be boiled. Even cereal coffee should never be boiled. It ought to be ground very fine, put into a cheese cloth funnel and the boiling water gradually poured over it. The fine aroma and the delicate taste of roasted goods are the only value of same and a food to the body.

TEA, to be of use, should be put into a porcelain pot and cold water poured on it to soak and develop. As soon as leaves develop, pour boiling water into pot quickly and cover tightly. Serve after three minutes. Do not add hot water. Make it fresh if more is needed.

HOME TALK.

THERE are many things that might be spoken of in this home talk, still space limits us, and for that reason we shall, like unto Mary of old, keep these sayings in our heart. Still we wish to state our acknowledgment to the many signs and tokens of friendship shown us by the many friends. We have been remembered Thanksgiving Day, birthday and Christmas by the Mazdaznan Central Society. Mrs. Kuehmsted, Bro. Cervenka, Bro. Roth, Dr. Hilton, Bro. O. B. Myers, Dr. Singletary, Sister Dixon, Bro. and Sister Schmid, Ruth Brubaker, Mrs. M. E. R. Hilton, President Denicke, Bro. Engelke, Bro. Benold, Sister Denicke, Bro. and Sister Tiede, Bro. and Sister Schmid, Dr. Hilton, Bro. and Sister Goettsche and many others who asked us to be sure never to mention their names, and we hope the above will not in any way object as we cannot forget the many kind deeds they have shown us in the past. There are others who are doing much for the Mazdaznan movement and we wish it to be understood that whatever is being done for the work it is equally done to us and vice versa. More and more our kind friends begin to realize that our efforts are directed to the work only and with much sacrifice in the sense of the world. But whatever we do it is done with delight and pleasure. For this reason we are happy and exceedingly glad to see our friends and patrons coming forward not only offering help but placing themselves into such an attitude that promises good results. We are more than pleased at the progress made and the changes made for the better. Our family ties, instead of being severed, have grown tighter and its membership is rapidly increasing, so that the day is no longer far distant for the world to witness a most glorious accomplishment.

Otherwise things are as before except a little additional work, owing to the many renovations the building undergoes. What these many changes consist of we are not to tell until all the work is done. Alterations have become necessary now that the House is

gradually passing into the hands of the Mazdaznan Temple Association proper. The dedication of the building for a Temple seems no longer far distant. Still, before it is possible to consecrate the House it has to conform to a degree at least with original designs.

Bro. Ammann, of Los Angeles, has been our guest since December 22nd, 1905, and he came to us with the Breath of Roses and a scent of orange blossoms. We only hope that he enjoyed himself here and found things corresponding with his expectations. We for our part have found him wonderfully improved and know him to have a grand future before him. It is only too sad we did not have the pleasure of entertaining his whole family at the same time. His family is in Leipzig, Germany, enjoying the pleasures of conservatorial life.

Max is in New York with Brother and Sister Schmid, to whose care Max is entrusted, and we feel that the Schmids are more than able to watch over him and guide him in his youthful paths.

Henri has his hands full. Of course his hands are exceptionally large and seem to be related to the hands of the celebrated Brahms. Will Henri be able to attend to all the manual labor and follow his music as well? He thinks he can, and the thought of the organ to be installed in the Temple seems to give him a new impetus.

Brother Dittmann left for Mexico January 8th and, according to telegram, arrived at the quaint old city Thursday, Jan. 11th. He expects to favor us later in the season with reports regarding lands beyond the borders of the United States.

All those countries occasionally referred to in the magazine have their charms and advantages, still in summing up pro and con we find opportunities to be limited to a certain class only and for certain ends rather than the uplifting of the average homeseeker. May it be as it is, Brother Dittmann will give us the land question from its various aspects and we can assure our friends that many things shall come to light that the press of the day withholds, while correspondents to the press only elaborate upon themes furthering their own selfish motives rather than the welfare of their fellowmen.

THERE IS A PLANT in Jamaica called the life plant because it is almost impossible to kill it or any portion of it. When a leaf is cut off and hung up by a string it sends out white, threadlike roots, gathers moisture from the air and begins to grow new leaves. Even when pressed and packed away in a botanist's herbarium it has been known to outgrow the leaves of the book in which it was placed. The only way to kill it is by the heat of a hot iron or of boiling water.

BREATH AND HEALING.

BY MARY ELIZABETH RUTH HILTON.

BREATH is the vital force of life. One can live for weeks without food, but not for a moment without breath. Breath is the first essential principle of life and constitutes the *Economy of Life*.

Breath is the process by which life is conveyed to the body. Deep rhythmic breathing is absolutely essential to health.

The Mazdaznan method of breathing is the only one *known* to have for its object the restoration of the nervous system to normal organic action, producing a tranquil mind conscious of its power to control the *will* for its individual good at all times. Correct breathing also produces normal circulation, as well as purification of the blood, giving the heart a strong rhythmic action.

By the study of breath we learn to understand our collective intelligences. Our object in learning to breathe correctly is that we may come to an understanding of our reality in life, to control nature and our body, so that we may be free from sickness, sorrow and accident, and lengthen the days of our life.

A body restored to *health* and *harmony* means a well-poised *mind* which produces in turn both *happiness* and *success*.

A thorough application of the principles taught in this system will insure *health*, *happiness* and *success*, interpreting the deeper meaning of life and revealing marvellous facts which pertain to the latent faculties and special powers of *mind* and *soul*.

In this system students are taught how diseases of all kinds, no matter how chronic or malignant, may be healed by *natural* and even *simple* means.

Concentration—ability to hold and control the thought—is taught in this method as one of the greatest essentials. Without concentration we shall not succeed in anything.

Beauty, nature's irresistible charm, is absolutely dependant upon the highest physical development.

It is the object of Mazdaznan to present the essential *truths* of our present existence; aiming to instruct and aid the student in overcoming adverse and undesirable conditions.

Proper breathing opens the door to all that *is*. It is the *key* that unlocks the *secrets of life*.

OLD PEOPLE delight to advise the young ones upon matters they themselves were never able to live up to and consider it an insult because their voice of warning is not being heeded.

FETES AND FESTIVITIES.

THE FIRST DINNER of the season, given Saturday, Nov. 25th, 1905, realized the round sum of one hundred and two dollars. Mrs. C. W. Denicke conducted the dinner, assisted by the usual sisters who constitute the St. Omar Club. The setting of the tables was novel and original, while the dinner proved a decided improvement. The dinner converted many a corps-eater to the better and purer way of living as pointed out in Mazdaznan.

THE THANKSGIVING EVE PARTY, conducted by Mrs. Julia B. Kuehmsted, was a decided success in every respect, and realized the round sum of one hundred and twenty-five dollars, which goes to prove that individual efforts may be crowned with as much success as collective labors, as long as we are determined to work toward an end.

AS TO THE BAZAAR, held December 11th to December 16th, inclusive, we shall find a report on another page. Still we wish to call attention of our friends to the fact that the bazaar was not planned for, but an act of the spur of the moment. Still the sum realized is a most amazing surprise to all, the interested as well as the uninterested one, and we hope that this incident will prove an inspiration to other centers for raising funds.

DECEMBER 20TH Miss Carolyn Driver and Sister Tura Smith arranged for a surprise party on the Doctor in honor of his birthday, which falls upon two dates, December 19th and December 7th, respectively, an occasion which has caused much controversy. The mystery in which this statement is veiled has been sufficiently lifted in these annual celebrations. The many faithful were present, and even made up a purse of nearly a hundred dollars. The program was one of the best of the season, and everyone remarked upon the spirit of good fellowship. The occasion was to be a surprise upon the Doctor, but it seems that our good people are not secretive enough, for he was asked first if a surprise on that certain day would meet his approval. Max and Henri were to print the invitations, which they did, but left the setting of the type to the Doctor, as they wanted it *neatly done*. It is hard to tell now which side the surprise is on, still it was a good, old time which shall live in the hearts of many until we meet again.

FRIDAY, December 22d, was our Children's Christmas Celebration, and the display of talent on this occasion was one greatly commented upon by parents and critics. The children themselves admitted that

it was the best time they ever had had, and shall never forget it. Annie Vinton, twelve years of age, arranged and conducted the program for the evening, and it has been admitted that the originality of the arrangements revealed many points worthy to be followed by professionals. Dona Denicke, seven years of age, was the star of the evening in recitations, while Erma Gaerson, 5 years of age, led in minuet dancing. Ralph Gearson, twelve years old, gave an exhibition in legerdemain and piano solos, and Annie Vinton sprung a surprise on all of them when she appeared in a Japanese play.

During intermission a repast was served, consisting of cakes and apple souffle, while the Doctor passed around marzipan sent to him and his twins from Germany by the Ammann family. The children received very appropriate remembrances, and as Bro. Ammann, from Los Angeles, brought with him a trunk full of oranges, the children were at liberty to help themselves, which they did. The Christmas tree was the most beautiful ever grown. It was a perfect tree, procured by Bro. Julius Clauson, who furnished apples and oranges for the occasion. Sister Denicke and the Doctor donated the trimmings as well as the presents, Sister Marie Barteau aiding them. Others contributed and helped in many ways to make the occasion a grand success. Before the speaking of the benediction the Doctor was presented with savings banks from the Sabbath school children, Annie Vinton giving the oration.

DOINGS AT THE GRAND BAZAR.

One of the most important events in the busy month of December was the Mazdaznan Bazar, which was held during the entire second week of last month. This bazar resembled all other functions of a like nature, as it entailed great labor on the part of a few of the old stand-bys. These untiring workers took great delight in their self-imposed task, and judging by the magnificent results attained, they proved the truth of the old maxim that "the laborer is worthy of his hire." Many other friends of the movement came forward and willingly volunteered their services to make the affair successful.

The attendance was not so large as it might have been, but the manner in which the visitors spent their money was astonishing. They bought many of the useful and ornamental articles on sale at the different booths and seemed well satisfied with their purchases. Many articles were disposed of through the lottery system, and the

success met with by all of them showed that nearly everybody likes to take a chance on getting something for nothing.

There was an oriental table which was presided over by the Doctor. Here were displayed goods that had been accumulated from all parts of the world. The Doctor demonstrated that he is a first-class salesman, and disposed of many bargains during the progress of the bazaar.

Another table that proved to be a great attraction was the one attended by Mr. C. W. Denicke, the worthy president of the Mazdaznan Central Society. This table contained books of all kinds, medicines, oils, perfumes, soaps and a great many other useful articles not to be found elsewhere.

Madame Albert was a great success as a fortune-teller, and after her hand had been crossed with silver she would peer into the future and tell many wonderful things in store for those who consulted her.

One of the first adherents of Mazdaznan in Chicago, Mrs. Mary Barteau, had charge of the fancy work table and also superintended several of the lotteries. Her sales were very large and the amount of money she turned in to the cashier was surprising. She was ably assisted by Mrs. Bertram.

The refreshment counter was in charge of Miss Anna Brandt. She mixed some very satisfying drinks and sold out the entire supply every day.

Another table was looked after by Miss Verna Keats. She was the most energetic saleslady in the bazaar and had the honor of leading in individual sales.

Every day dinner was served from noon until 8 p. m., with an entire change of menu daily. This opportunity to obtain Mazdaznan food downtown was taken advantage of by a large number of the faithful, and it was voted a great success. The kitchen was in charge of Mrs. Goettsche and Mrs. Denicke, very ably assisted by Mrs. Gasser, Mrs. Keats, Miss Clark, Mrs. Schroeder and several other well-known ladies.

At the close of the bazaar an auction was held to dispose of many articles that were left over. Mr. Julius Clauson took the difficult position of auctioneer and covered himself with fame and helped swell the funds by the excellent prices he obtained for many of the goods he sold.

Taken in its entirety the bazaar was one of the most successful affairs that have been held in the interest of Mazdaznan. Every per-

son took an individual interest in making it a success and worked with the harmony and precision of well-drilled soldiers.

Over \$600 was realized after the expenses were paid, and plans are being quietly made by some of those interested for a grand bazaar to be given next winter.

FLESH-EATING REFORMERS IN DISTRESS.

IN ENGLAND certain health reformers who have failed to make their fallacies stick are raging against vegetarianism, condemning the latter, considering it to be a national menace endangering depopulation and untold suffering. Whenever we hear people talk such twaddle in the name of science it always reminds us of sectarianism conferences, where the scarecrows of deluded theology-mongery go into spasms over the discussions of Catholicism painting in most glowing colors the dangers of the latter in curtailing the exercise of freedom and liberty in our country.

There is no more danger of vegetarianism ever attempting to close butcher shops than the temperance movement in closing the saloons. Those corpse-eating reformers can rest assured that we shall never try to take away a soup bone from their cannibalistic tribe. If anything, we would rather feed them on pork chops and pigs feet to keep the wolf from our door. Nothing like following an old maxim: "It is better to feed the savage than to fight him." These poor, deluded health reformers actually think we are trying to take away their pork sausages. Not much. Vegetarianism and Mazdaznan, which in principle are identical, merely attempt to remind those in physical ill-health that observance of a few simple laws governing temperament and character induced through change in diet not only aids nature toward restoration, but helps to improve our mental capacity, sharpens our wits and defines our senses.

General Booth, of the Salvation Army, recently said that he owes his good health to the fact that for the past seven years he has lived a strictly vegetarian life. Some of these anti-vegetarian journals claim that they have never seen any healthy looking, robust and mentally well-balanced vegetarian. Of course, looking at things from their own narrowed standpoint we do not doubt it, yet it is strange that these corpse-eating food reformers, with all their *mixed food twaddle*, cannot redeem the world from all the ills *flesh is heir to*,

Vegetarianism does not claim for itself half as much as *mixed food twaddlers*. Vegetarianism is the voice of nature to a poor, suffering mortal to abstain from such stimulants that force the heart to excessive action and load the organs with effete matter. A change in diet, guided by sense and reason, not only effects relief in a considerable short time, but even accomplishes a permanent cure, blessing the faithful with a better temperament in the bargain wherever adhering to a simple life. Vegetarianism does not desire mankind to follow its methods en masse. It would be idiotic to make such a claim. That it is possible for man to live without meat there is no doubt, but whether a man *wills it* is another thing.

It is possible to live without sin, to be brotherly and have heaven on earth, but there is a lot of creatures on this earth *who will not be content unless they have hell and make hell for others*.

We are perfectly willing that every one should take their sides, but they ought to be at least civil and have respect for the confessions of others. It is only too sad indeed that where reason ends people will enter into arguments and lose themselves in personal lies and personal attacks. For the benefit of our friends we shall give a few clippings in the hope that they may read them slowly and carefully. These clippings are from a periodical claiming sole patent rights on food reform and whose editor and contributors are passing through a siege of doubtful experiences.

"Mr. Harry Brook published on the 17th of September, in the *Los Angeles Times*, that he suffered from a boil on his leg. What about the pure (?) food which Mr. Brook recommends? Has he taken some filthy food to produce boils? My readers will remember that Mr. Brook calls pork filthy food. (See No. 4, Vol. III, "Erroneous Statements about Leppelism by Mr. Harry Brook.") Does he not know that boils are caused by over-feeding? *I eat pork each day at each meal in cold weather, and my skin is without blemish*. A man who cannot keep himself in health is unfit to give advice to others. I urge the proprietor of the *Los Angeles Illustrated Times* to appoint a competent hygienist to take 'care of the bodies' of his readers, otherwise if they should be unfortunate enough to follow Mr. Brook's advice, the result may be an outbreak of boils in California."

"Lady Florence Dixie has also passed away in the prime of life. This is a glaring proof of the deadly effect of a vegetarian diet. Lady Florence must have had a good constitution, otherwise she could not have endured the fatigues of traveling in South America and India, but the indigestible vegetarian foods soon weakened the system. May the other English aristocrats who have latterly adopted a vegetarian diet take a warning by the premature death of this

talented woman, unless they prefer death to saving the lives of pigs and sheep."

"Let the founder of osteopathy, Dr. A. T. Still, take a lesson from Dr. Dewey's collapse. No face reveals more plainly wrong feeding habits than Dr. Still's. How any man can pose as an authority on health matters with a face like Dr. Still's has always been a surprise to me, and only shows how little the subjects of good looks and proper feeding have been studied by the majority of scientific men and women, otherwise an unhealthy-looking physician would not be tolerated among them."

The above are only a few samples of the style used by a *health* magazine, and after abusing anybody and everybody not confessing her particular notional pork-chop dietary, she tries to defend her own invalid state and mental debility and utter inability to follow her own teaching by making a feeble excuse in the following:

"For three months I have abstained from starchy food. *It is rather a risky experiment.* I take meat, sour thick milk, the whites of eggs, whole eggs, raw salad vegetables, tomatoes and lemon juice. I am stronger mentally, *but weaker physically*, on account of taking no starchy food. When the bowels feel relaxed, I eat whole eggs. The yolk of the egg is constipating. *I do not know how long I shall be able to continue this experiment, but, knowing the symptoms when starchy food is absolutely necessary, I prevent a collapse.* I can rejuvenate myself more quickly on the above mentioned diet than formerly, when I excluded milk and eggs. My present diet has its advantages and disadvantages. *I do not consider it as wholesome as my usual diet*, but it is much more interesting to observe the direct effects of the different brain or nerve foods. I have no desire for fruit nor starchy food. I feel quite satisfied and well nourished. I have two meals a day. My friends can rest assured that *I shall always do credit to my teaching as soon as I cease treating consultants by correspondence*, so that I can regulate my working hours. My mental work is in excess at present, consequently it affects my personal appearance.—S. L."

We should like to have our readers to carefully re-read these paragraphs and note the points. Bro. Harry Brook will surely not let this slip his eyes unnoticed, and pay her back in her own coin. To vegetarian reformers, as well as others, we should like to give the advice never to enter a controversy upon topics of a vital nature, but simply declare truths in accordance to convictions, irrespective of criticism from those who are everlastingly stooping to personalities. *Treat them with silent contempt*, but watch your opportunities.

Exchanges.

The following magazines have been received for the month. Subscriptions are filled at The Mazdaznan office at reduced club rates. Write or call.

- "People's Press," Chicago, Ill.
- "Boston Ideas," Boston, Mass.
- "The Philosophical Journal," San Francisco, Cal.
- "George's Weekly," Denver, Colo.
- "The Sun-Flower," Lily Dale, N. Y.
- "Higher Thought," Kalamazoo, Mich.
- "Vegetarian," Chicago, Ill.
- "Now," San Francisco, Cal.
- "Health Culture," New York.
- "Naturopath," New York.
- "Betieros Oriental Mysteries," Chicago, Ill.
- "Health," Burke, Cal.
- "Fred Burry's Journal," Toronto, Can.
- "Stuffed Club," Denver, Colo.
- "The Liberator," Minneapolis, Minn.
- "Dominion," Brooklyn, N. Y.
- "Brotherhood," London, England.
- "Exodus," Chicago, Ill.
- "Nautilus," Holyoke, Mass.
- "English Magazine of Mysteries," London, England.
- "The Natural Life," Boston, Mass.
- "Mind," New York City.
- "Our Home Rights," Bedford, Mass.
- "Bible Review," Applegate, Cal.
- "Brann's Iconoclast," Chicago, Ill.
- "Biblia," Meriden, Conn.
- "Vaccination," Terre Haute, Ind.
- "Unity," Kansas City, Mo.
- "The Herald of the Golden Age," Paignton, England.
- "Good Health," Battle Creek, Mich.
- "Weltmers Magazine," Nevada, Mo.
- "Eltka," Corry, Pa.
- "Logos Magazine," Applegate, Cal.
- "Words of Faith," Philadelphia, Pa.
- "Century," Adelaide, Australia.
- "Christian", Denver, Colo.
- "Realization", Washington, D. C.
- "Progress", Minneapolis, Minn.
- "Interpreter", Williams Bay, Wis.
- "Leaves of Healing", Zion City, Ill.
- "Talisman", Harrowgate, England.
- "The Acanthus", Custer, Idaho.
- "Conable's Path-Finder", Los Angeles, Cal.
- "The Unionist", Green Bay, Wis.
- "The Phrenological Journal", New York City and London, Eng.
- "Common Sense Monthly", Chicago.

Above Magazines may be seen at the Reading Room of The Mazdaznan, 3016 Lake Park Avenue, Chicago.

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THE CHIEF OF THE TRIBE,

Morgantown, W. Va.

A SEX SYMPOSIUM.

A series of articles on the sex question in running in that unique Puget Sound Magazine "Soundview." The contributors are among the deepest students of the subject in America today. Among the number are Drs. Hanish, Conger, Greer, Nancy McKay Gorden, Leroy Berrier, Lois Waisbroker, Harry Gaze, James F. Morton, Jr., and Elmer Ellsworth Carey. And this is not all—nor is it all of interest in this big-little magazine. Every Mazdaznan should be a reader of this Wildwood Product. Send 10 cents for some samples and some of our "Special Offers." On sale at Newstands.

The Evergreens, Ollala, Wash.

IS YOUR BODY ATTUNED

every impulse of your soul? You can't expect unfoldment till it is. Most of 's unthinking habits keep the body gross. Such as wearing flannels, corsets, belts and shoes, eating meat, pastry and spices; living in houses far from sun, rain and earth choking the lungs with foul air and the brain with fetid thoughts; in short forsaking Nature. There's only one way back. Back to health, success and happiness. That's via "RETURN TO NATURE." Simply know what your instinct bids you - then dare do it, in the face of all the world. The book I want you to read tells you how. Just how—to heal yourself of any chronic disease, no matter what the foolish doctors call it. To live cheaply - sanely, cheerily triumphantly. To free your soul that it may express more clearly the glorious message it came here to bring. Price Vol. 1. \$1.50, cloth \$2.00; Vol. 2. \$2.25, cloth \$3.00 postpaid. Send your name and a stamp for circulars "Stray Hints Healthward" with editorial opinions of the book. Or, better—ten cents for a varied assortment of interesting Health literature. That word "NOW" is a good word to say and act on, whenever you desire to do a thing. Send NOW.

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